

A Short and Impartial
R E V I E W
OF THE
Lord Bishop of *Bangor's*
S E R M O N

A T
S. *James's* Chapel,
March 31. 1717.

Now after the
Several **D E F E N C E S**
of his Lordship.

By **JOHN COCKBURN, D.D.**
Vicar of Northall in *Middlesex.*

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A Short and Simple

History of the

Revolution of 1789

and the

Revolution of 1848

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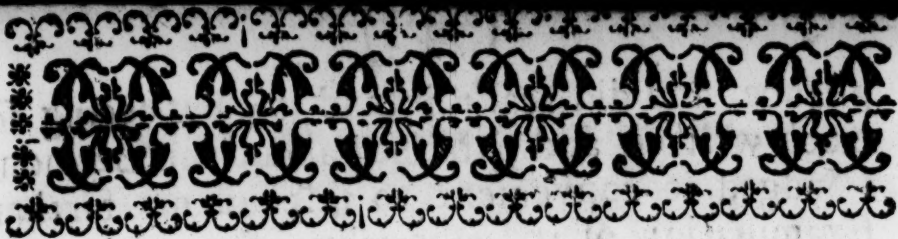
Revolution of 1917



By JOHN LOCKER

LONDON

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A Short and Impartial
REVIEW
OF THE
Lord Bishop of *Bangor's*
SERMON, &c.



SOME Part of the first View I took of this Sermon, is given in the *Answer* to those *Ten Queries* which were started and occasioned by it. But all could not be then given, because I was confin'd by these *Queries* to such and such particular Subjects. Wherefore, upon the Publication of them, I was advised, I should rather say ordered, because it was by them who have just and true Authority to command, to proceed to such other Matters as were fit to be taken Notice of, for the right Information of the vulgar Sort, who had not before such Occasion to study these Points. I promis'd a Compliance,

pliance, and did really intend it; but seeing so much written and published about this Sermon, I judged it convenient to suspend my farther Examination of it, especially when the main and important Controversy was dropp'd and diverted into Personal Scuffles and Debates, which produc'd a Way of Accusing and Defending not Usual, and somewhat Scandalous, to the Grief of all serious Persons, who regarded the Interest of Religion, and the Honour of the Clergy.

Controversies are seldom managed without Personal Respects to them who are engag'd in them; and these very often are the Occasion of their being dwindled at last into Debates of no Moment to the World, and of little Concernment to the main Cause: For the Personal Characters of Men, whether good or bad, are not sufficient Reasons for either receiving or rejecting Opinions; nor will any judiciously considerate Person regard them in judging Truth or Falshood. *What is said* should be first and more consider'd, than *who said it*; for Truth may come from bad Men, and they who are thought good, may, and do often advance Errors. It is one of *Satan's Devices* for sowing the *Tares* of false Doctrine, to use *great Names* and the Reputation of *Sanctity* and *Learning*, as to beget Prejudices against Truth by the bad Report of those who hold and teach it, because the Vulgar are chiefly swayed by such Things.

I at first apprehended that the Controversy with the *Lord Bishop of Bangor*, would have such an Issue, and did signify it to those who engaged me to take his Sermon into Consideration.

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ration. I was soon confirm'd in this Opinion by the first Detachment against the *Reverend Dr. Snape*; for tho' they were weak, trifling, and altogether impertinent to the Purpose, yet it appeared plainly by them what was concerted to be the *Field* of this Contest. His Lordship also, in his *Answer* to the Doctor's *First Letter*, shewed his Resolution to give all Opposition to him, the Turn of Personal Prejudices; for his Lordship not only accuseth that *Reverend Doctor*, and his other Adversaries, with such Prejudices, as the Spring and Principle of their attacking him; but also he asserteth, that the Ground of these Prejudices was his Merits with respect to his *present Majesty*, and the *present Establishment*; I mean, the good Services which he thinks he had done them *. This was wisely done in his Lordship, according to the *Wisdom of the Children of this World*; for, by this it is plain, that *Party-Interest* is a good Refuge, it will skreen one better than Reason or Learning, and is the shortest Way to repell the Force of an Argument, or to cut the *Gordian-Knot* of it. But, I will not take upon me to reconcile this to *old honest Candour*, seeing his Lordship at the time knew very well, and could not but know, that not a few, neither they inconsiderable, did take Offence at his Sermon, whose Merits, with respect to the *King and present Establishment*, are as great as those of his Lordship, nay indeed greater, by what is yet known. It was never reported, that above Two

* See *Answ. to Dr. Snape*, p. 6, 33, 47.

or Three of that *Reverend Bench*, where he has the Honour to sit, were on *his Side*; and I never heard that the rest lay under the Suspicion of being disaffected to the present Government; all the Members of the *Committee* have signaliz'd themselves for the Government as they had Occasion, and the whole *Lower-House of Convocation* have given all the Testimonies of being well affected, which the Laws require, and which is as much as can be reasonably desired; and therefore it is consistent with neither Common Justice nor Christian Charity, to lay them under Suspicions. Let this be consider'd, and let any judge whether it be fair and ingenuous Dealing, to impute a Disgust at the *Bishop's Sermon and Principles* to secret Prejudices against the Government: Yet this is given out, and passeth current among the Ignorant, who have no Capacity or Judgment for discerning Things, and penetrating into the Nature of them; and it is warmly agitated by *hypocritical Time-servers*, who are unconcerned whether Things be good or bad, or Opinions true or false, but only how pleasing to any prevailing Party, whose Favour they seek. As yet, neither the Bishop nor his Principles are a *Legal Test*, and therefore both may be refused without a just Suspicion or Imputation of being disaffected.

His *Lordship of Bangor*, in all his Defences, complains heavily of the Usage, which he has met with from the Clergy in particular; and both he and his Friends represent the general and loud Clamour against his Sermon as groundless and unreasonable. Some likewise may think so, who have not enquir'd into, neither consider'd

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der'd the Cause ; for, it cannot be denied, that there have been foolish, indiscreet, and unsound Discourses, which have passed without such severe Animadversions : Wherefore, it concerns all, who have remonstrated against the Sermon, to justify themselves. His Lordship's *Answer* to the *Report of the Committee* doth oblige those Reverend and worthy Members who drew it up, whose Capacity and Integrity are so well known, that I have no manner of Doubt, but that they will give full Satisfaction to all who are free of Prejudices, and disposed to receive it impartially. But the *Preface* to the *Answer* is a Challenge to all others, which is the Reason why I appear again with a *Review* of the *Sermon*, I say, of the *Sermon* only ; for I know nothing of the *Preservative*, nor any other of his *Writings*, except his late *Defences*, but at the *second Hand*, having never read one single Line of them. I shall therefore give an Account only of what I myself have examin'd and consider'd, and I must take Care to make it appear, that I have done it exactly and impartially ; for his Lordship is so tenacious of all that he has said, that he will not own so much as an unguarded Expression, which wanteth an Explication or Qualification, as he glories in those very Principles which give so much Offence to others. If the being fondly wedded to an Opinion, if all Confidence in it, and a Resolution to live and die with it, be a Demonstration of the Truth, then certainly his Lordship does, and should carry it against all Opposers, and those who have shew'd any Offence at his Sermon, ought to cry *peccavimus*, and hereafter to become his Disciples :
But

But how many Instances are there, and have been, of confident Mistakes, of Obstinacy in Error, and gross Error too? *Vaninus* was a *Martyr* for *Atheism*, and even in the Flames would not accept his Life on the Terms of owning a God. Retractions, and confessing Errors and Mistakes are Acts of Humility and Self-denial, which every one who thinks himself a sincere Lover of Truth has not learn'd; these are commonly thought shameful, tho' they are not, and hence it is that there are so few Instances of them.

But to come to the Sermon, at which indeed great Offence has been taken, and in my humble Judgment, very justly; so justly, that if such Displeasure had not been shewed, all might have concluded that both the *Clergy* and *Laity* of the *Church of England* had lost their Senses, and were seiz'd with a Spiritual Lethargy: I shall set down my Reasons fairly, and leave them to the Judgment of every unbiass'd and impartial Reader.

First, I desire the Season may be remembered in which this Sermon was preach'd. This was *Lent*, which is a Season by Catholick Custom of the Church, if not from the beginning, yet undeniably for many Ages, the Observance of which is to this very Day every where continued; I say, by such a Custom this is a Season which calls to Retirement, to Fasting, to Prayer, to the Meditation of the Sufferings of Christ, to serious Recollection of Thoughts, to the Examination of one's Ways, to Acts of Repentance for Sins past, and to the Renewing of

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Resolutions of Amendment. The superstitious Observance of *Lent*, by changing *Flesh* into *Fish*, is thrown aside by Protestants: But there is no *Protestant Church*, where the Clergy are not required, either by express *Acts*, or concerted *Conformity*, to make these forementioned Heads the Subject of their Sermons, during this Season. I know the *Presbyterians* do not so, no more than the other *Dissenters*; but neither can they be reckon'd among *Reformed Churches*, because not only in this, but in many other Things, they are *Separatists* from all of them. It has been the constant Practice of this Church, from the *Reformation* downwards hitherto. It has consecrated this *Season* to these pious Exercises, just now named, by a *serious and solemn Service* on the *first Day*, which was intended to influence all the rest; and because the *Court and City* have more need to be put in mind of these Duties, and to be exhorted to them, there have been always, during this *Season*, two extraordinary Days, viz. *Wednesdays* and *Fridays*, for such proper and suitable Sermons, that they who were devoutly inclin'd to comply with the pious Purpose of the Church at this Time, might be instructed how to do it. Indeed, of late Years, more than was usual or known in former Times, *State-Policy*, *Intrigues*, and *Party-Interest*, have been too often, and too much brought into Sermons, which is a perverting the true Design of them; but hitherto such Liberty was not taken in the *Time of Lent*, unless there happened to be some particular *State-Day*. For always then, all thought themselves obliged both in the

Royal-Chappel and elsewhere, to preach on the Subjects appropriated to that Season, for pressing and forwarding the Reformation of Men. It cannot be thought derogatory to the present Times, to say that such Discourses are now as proper, and as necessary as formerly. When therefore a Precedent was given by one of his Lordship's Station for slighting this Ancient, this Catholick and pious Custom; when these grave and important Subjects so necessary to Salvation, and so little minded, were thus shuffled aside, to give way to singular and speculative Notions, was there not Reason to be offended? Can any be justly blam'd for it? None will do it, but they who have little or no Sense of Religion, neither are affected with the visible Decay of Piety. If one was call'd to preach a *Charity-Sermon*, should he treat of *Transubstantiation*, or any other Controversy, would it be pertinent? could it answer the Occasion? would not all conclude the Preacher indiscreet, or no Friend to *Charity-Schools*, and very indifferent how or whether kept up? But, what if the Preacher on this Occasion should be so much farther indiscreet, as not only to forbear pressing Charity, but with Vehemence to decry good Works with the *Antinomians*, or to inveigh bitterly against the *Popish Doctrine* of *Merit*, without a word of the sound *Protestant Doctrine* of the Necessity and Usefulness of them? Who, besides the covetous and churlish *Nabals*, could hear such a Discourse with any Pleasure? The poor Children would go away weeping, because the Fund of their Subsistence was like to be dried

up,

up, and all understanding Christians who were sensible of the indispensable Obligations to good Deeds, would be grieved at the Heart, to see People kept back from what is necessary to eternal Life. In like manner, who but an *Atheist* or a *Socinian*, an *Epicure* and a sensual Person, would be pleased to hear a Sermon in *Lent*, so far from recommending any Duty proper and suitable to the Season, that on the contrary it represented *external Religion*, that is, the outward Acts and Expressions of Religion, as unlawful and forbidden by God; which, by a false Gloss upon *Spirit and Truth*, reduc'd all Worship to inward, invisible Transactions, and which excluded the Son of GOD from being a true Object of it; which ridicul'd the Duty of *afflicting the Soul with Fasting*, of *keeping the Body under*, and *using Means to bring it in Subjection*, after the Example of *S. Paul*; which taught ignorant and prophane Persons to mock earnest and fervent Prayer, under the Notion of *Heat*, and *Flame*, and *Intenseness of Heat*, without giving the Meaning of that *Jargon*; and which cast a Contempt upon the Passion of *Divine Love*, and the inward Impressions and Operations of it. What, or how much of these Things were intended, is known to the *Searcher of Hearts*; but almost all the *Hearers* and *Readers* of that *Sermon* seem to be of one Mind, that the natural Sound and Construction of the Words import this; and even his Lordship's Friends own, that his Expressions are ill guarded from such a Sense. On this Account, therefore, there was just Cause of Offence at the Sermon.

That I may not lie under any Suspicion of designing to represent Things worse than they are, or appear to be, I judge myself obliged to give the Reason of mentioning *Fasting*, though there be no such Word in the *Sermon* as it is printed. Now, the *first Account* given me of the *Sermon*, which was within three or four Days after it was preached, mention'd *Fasting* particularly; upon Reading the *Sermon*, I distrust'd the *Account*, which was again confirm'd as to that Instance; and I was told, that there were other Alterations, upon which, I let the *third Query* pass with the rest that were started and occasioned by the *Sermon*, especially seeing *Fasting* may be included under *Austerities*. Since the Publication of these *Queries* and *Answers*, I have met with some who heard the *Sermon*, and were so positive, that they said, if worth the while, they could give their Oath upon it. Nor is it improbable that *Fasting* might be dropp'd in preaching, when this and other the like Exercises, as used in the Church of *Rome*, were said to be in View. See *Answer to the Representation*, p. 282. But if this Particular be denied or disowned, I shall not insist upon it, nor give his Lordship, myself, nor any other, the Trouble of proving it. Hearers may be, and are often mistaken; nor is it material whether *Fasting* was, or was not express'd in the *Delivery* of this *Sermon*. It weakens no Argument used, and what *Account* I have given about it, I pass upon my *Word*, the Credit of which has never been yet forfeited, as to any *Relation* of any *Matter of Fact*, which I own to have heard
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and seen. They who will not be satisfied with this, may think as they please, for I shall be at no Pains to give any other Satisfaction.

In the next place, I desire those who want to be satisfied about the Reasonableness of those Complaints against this Sermon, I desire them to call to mind *the Juncture of Civil Affairs*, when the same was preach'd. The *Right Reverend the Lord Bishop of Carlisle*, whom I have had the Honour to know for some Years, whose plain Veracity is known to all who converse with him, and whom not long ago I found in no wise alter'd or decay'd, but to have his Memory and Judgment as sound as ever: I say, his Lordship has own'd publickly, what all the Nation know, that *the Repeal of the Law against Occasional Conformity was then upon the Anvil*. But if there be any Regard to be had to the common Discourses in *Coffee-houses*, both *Whig* and *Tory*, and to what was more than whisper'd up and down the Country, there were yet greater Matters intended and press'd by a *Club* kept, not so under the *Rose* as to be a Secret. It was said that this *Club* being sworn Enemies to the two *Universities*, in order to the demolishing them, or rendring them useless, did boldly demand the divesting them of their *ancient Rights, Privileges and Endowments*, and the putting them presently under a *severe and arbitrary Inquisition*; that being no better satisfied with our *Constitution*, they required the *Reformation*, that is, the *Alteration* of it, that *State-Preferments* might be common, and not under the present Restrictions, as also that *Patrons* might be free to bestow

stow Church-Livings on others, than those of E-
 piscopal Persuasion and Ordination. How true
 these Things were, I cannot answer; but it is
lippiis Tonseribus notum, that such Things were
 given out, and were the Occasion of some warm
 Debates betwixt the *well-affected* and *disaffected*;
 because the one swallowed them for Truth, and
 the other counted them for Aspersions; for
 scarce one durst then offer to defend or justify
 them. It was farther added, that for quieting
 this formidable Club, their Peace and Patience
 were intreated only till the following *Easter-*
Holidays were over. When therefore the News
 spread, that on *Midlent-Sunday*, such a Sermon
 was preach'd by a *New Favourite Bishop*, great
 was the *Alarm*. The well-meaning Friends of
 the Government, who loved the Church, did
 hang their Heads, and could not reply to the
 Insults upon their former Incredulity. Then all
 concluded, that this Sermon was a concerted *Pro-*
logue to the intended *Tragedy* of the *Universities*,
 and of the *Church of England*, which was like to
 prove such a Prejudice to the Court, that some
 wise Men believed they would upon second
 Thoughts declare their Displeasure against the
 Sermon. " 'Twas confidently given out, * saith
 " the Lord Bishop of Carlisle, that above Twenty
 " of the Bishops were ready to give their As-
 " sent to a Bill for that Purpose, viz. the Re-
 " pealing the Law against Occasional Conformity.
 " It manifestly appeared, that the very Reverse

“ of this Story was true ; but whether your
 “ Lordship had not a mind to enter your Dis-
 “ sent in this Sermon, against the Majority of
 “ your Brethren, your own Conscience can best
 “ inform you. Most of those who heard it, were
 “ certainly of this untoward Opinion.”

His Lordship of Bangor makes a *solemn Appeal to God*, * that he preached that Sermon, not only without the Knowledge of any Man living, but without the least View of pleasing or displeasing any Man living ; upon which the Lord Bishop of Carlisle has this just and witty Reflexion, † That he, who at such a Juncture, could preach such a Sermon, without the least View of pleasing or displeasing any Man living, was very short-sighted. It would be the greatest Presumption to pretend to know the Heart and Thoughts, which are only known to God, and to a Man's ownself, and therefore I will not contradict this Appeal. But, I can very well justify myself, and all others who believed the contrary, before this *Appeal* was made. For his Lordship has not the Character of a *Recluse*, of a *meer Scholar*, who is always mewed up among his Books, neither knowing Men nor the World, and so, very likely to step out of his Closet immediately into the Pulpit with his private Meditations, without any Reflexion how prudent or proper they may be : But his Lordship is said to be one of a reverse Character,

* Answer to Dr. Snape, p. 43.

† Collection of Papers, p. 32.

conversant in the World, keeping Company, going to Court, and having the Curiosity, which all others have at this Time, of knowing both what is transacted above-board, and what is contriving and agitated secretly : Nay, it is reported, that his Lordship has an Intimacy with some who cannot but know what is plotting against the Universities, our Church and Constitution, as it is but too evident, or at least it can be clearly proved, that there has been such plotting in both the late Reigns. How then could one hinder himself from believing that this *Sermon* was purposely contrived to please these Men, and to pave the Way for their wicked Designs, seeing nothing could be more artificially adapted to them. It is not simply impossible, but that a *red, blue, or yellow Ribbon* may be put on by meer Chance, without any particular View ; but if one should come abroad with any such *Ribbon*, when it was a concerted Sign of some *certain Association*, and on a *Day* too when the *Associates* had agreed to appear and manifest themselves, 'twas natural to think that that Person was in the Number : The most charitable Person could not force himself to believe otherwise ; and if any should debate it, he would be thought offering an *Affront* to the common Sense, and common Reason of all Mankind. When therefore *this Sermon* was upon such great Presumptions believed and supposed to be contrived and intended to prepare the Way for taking away the Rights of the Universities, and the Legal Privileges of the Church, what Wonder

that

that it gave Offence ! Why should the Clamour against it be judged unreasonable ? Are not all Societies and Incorporations jealous of their Privileges ? Does any of them throw them up, or sit still contented and unconcerned when they are invaded ? Ask the Gentlemen of the *Temple*, of *Lincoln's-Inn*, and of the other *Inns*, how they would be affected, if they perceived a Design of demolishing them, of taking away their Privileges, of giving away their Purchases, and of allowing both *Counsellors* and *Barristers*, who neither belong'd to any of them, nor were bred up in them. And why should *those* of the Church of *England* shew a meaner Spirit than others ? What Reason for their having less Sense of Honour and Interest ? Is it commendable to arraign Shop-Lifters, Breakers of Houses, and Robbers of Private Men ? And should These Greater Criminals be complimented and encouraged, who have laid their Heads together to pull down and plunder the Church, which is the publick Constitution of the Nation, which the King is sworn to maintain ? Those Advantages which the Church is in Possession of, by many repeated and well concerted Laws, may be *Eye-sores* to some ; but others set a high Value upon them, and will not easily part with them, not without a Struggle, and a great Struggle too. The Bishop's *Doctrine of Resistance*, with respect to the Sovereign, many cannot approve of ; but none think it unlawful to make all Opposition to the Insolency of Fellow-Subjects, when they offer to break

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down those *Hedges of Property*, which the *Laws* have set. The Power of King and Parliament must not be disputed; and if they should be moved upon any Consideration to *narrow* these *Hedges*, or to *lift* them up, the *true Sons* of the Church know the Duty of Submission; but till then they may be allowed to cry out against intended Injuries, and may be well justified in shewing the highest Displeasure, when any of their own *Body* is shrewdly suspected of being in such a Conspiracy.

Thirdly, Let the Sermon itself be consider'd, the general Scope of it, and the particular Positions in it, what must be necessarily supposed, what is positively asserted, and what are the undeniable and clear Consequences; and then, in my humble Judgment, if there be any Regard to important Truths, to the publick Good, and private Edification, to the Peace of the Church, and to the Honour of the Nation; I say, if these ought to be regarded, then there is all Reason to complain of *this Sermon*; for there is not a Page of it, which doth not clash with some or other of these. Indeed, *his Lordship* has made a solemn Declaration equivalent to an Oath, *that he has said nothing but what he found in the New Testament*, which he repeats in his large *Answer to the Report of the Committee*: But, as the *Lord Bishop of Carlisle* has said, if he has found his Opinions and Principles there, *no Man else can find them*. It would be great Presumption to oppose my poor Authority to that of his Lordship now: But I have

have with all Care, and with all Sincerity, studied both *Old* and *New Testament* from a Child ; I have implor'd the Assistance of the Spirit, which inspir'd these Sacred Writings ; I have made use of the best proper Helps, ancient and modern, and done all that was necessary to bring me to the right Sense and true Knowledge of them ; and I have often blessed God for giving me some competent Measure of it. But if *his Lordship* says Truth, I have been all my Life under a Delusion ; and it is but little Comfort, that the *ancient Fathers*, and best and most Learned Moderns, have been deluded in the same manner ; for this only extenuates the Guilt of Delusion, but does not take away the pernicious Contagion of it. *His Lordship* promises “ a large Collection out of the most famous *Christian Writers*, both of this and former Ages, who have embraced, and publickly professed the *same Doctrines*. So there are many Volumes of *Quotations* out of the *Fathers*, in Defence of the *Errors of the Church of Rome*, which can only make the Ignorant and Unwary to stumble. In like manner, his Lordship may find some of the *same Doctrines* advanced in a late *Discourse of Free-thinking*, with some Passages out of *famous Authors* for confirming them, particularly from the Reverend Dr. Taylor Bishop of Down and Connor ; but with so much Ignorance, and so little Honesty, that if the *Compiler* of his *Collections* do not shew more Knowledge and Integrity, they will have little Weight. But if his Lordship's Scheme and *Doctrines* prevail, without Doubt that *Dis-*
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course will be approved, tho' hitherto most are ashamed of it, and the World shall be bless'd or plagued with the *New Edition*, and his Lordship, with great Characters, set in the List of *Free-thinkers*, which indeed may be done with more Reason than some others who stand there.

His Lordship objects very often *Fallibility* for justifying a Dissent from Mens Decisions and Determinations; I suppose, his Lordship does not, and will not pretend an Exemption from common Frailties and Imperfections; and therefore, it is possible, notwithstanding his Confidence, that he may be mistaken as well as other Men. If the Difference betwixt him and others were only about Trifles, it would signify little who was in the Right; but being Matters of the greatest Importance, it is the Duty and Interest of every one to know where the Truth lies. I shall name some Particulars; and, I believe, not a few will judge the naming them a sufficient Refutation of them.

First, The Scope of the Sermon is to recommend *Libertinism*. I do not mean Licentiousness of *Practice*, but of *Opinion*; tho' there is no great Reason for distinguishing them, for they commonly go together. Sometimes the one is the *Usher*, and sometimes the other, but very seldom they are long separate. That *Libertinism* is the Scope of the Sermon, what his Lordship aims at, and urgeth, is no violent Inference, nor wire-drawn Consequence, but so plain both in *Sermon* and *Defence*, that they
who

who do not see it, must want Eyes. Having exposed the Practice of the *Church of Rome*, his Lordship subjoins these Words, for representing the Practice of *this* and other *Reformed Churches*, as equally absurd and inconsistent with Reason and Religion; * “ This sounds so grossly, that *others* who think they act a glorious Part in opposing such an Enormity, are very willing, for their own Sakes, to retain such an *Authority*, as shall oblige Men, whatever they themselves think, though not to profess what they do not believe, yet to forbear the *Profession* and *Publication* of what they do believe, let them believe it of never so great Importance. ” This Passage of the Sermon is not retracted nor qualified, but defended, and farther explain’d in the *Answer* to the *Report* thus; † “ There are two Sorts of Persons blam’d in it. 1. The *Romanists*, who contend professedly for such an *Authority* in the Church, as indispensably obliges all around them to *Unity of Profession*, even against their *Consciences*. 2. Some amongst *Protestants*, who contend as openly for such an *Authority* in the Church, as can oblige Men to be silent against their *Consciences*, that is, in Points in which they think it to be their Duty, and to be of the utmost Importance to speak their Thoughts. ” This being so pat to my present Purpose, I could not forbear marking and transcribing it; which, I

* *Serm.* 1. 28.

† *P.* 264.

hope, will not offend the *Reverend and Worthy Members* of the *Committee*, as if I intended to encroach upon their Province.

These Passages do plainly declare his Lordship to be a Patron of *Libertinism*, and an Advocate for it, and do also intimate his Dissatisfaction with our present Constitution, which doth not allow it. For hitherto, the two Things, which his Lordship *blames*, have been in use; that is, all have been required to profess those important Truths, which are thought either simply necessary to Salvation, or subservient to it, or conducive to the Peace and Order of the Church; because 'twas not judg'd prudent to trust any, before some Assurance given of their being of the same Mind as to these Things, and that they would answer the Ends of the Office into which they were to be admitted; and 'twas judg'd no less Prudence to restrain those of contrary Sentiments, and to oblige them to Silence, because *evil Communication corrupts good Manners*. Both the first Reformers of this Church, and they who restor'd that Reformation, which was made so deliberately, did wisely consider the Commendation of the Church of Ephesus, for having the Doctrine of the Nicolaitans, which Christ himself hated, and the Threatning to the Church of Pergamos * for suffering them who held the Doctrine of Balaam, and the same Doctrine of the Nicolaitans; and therefore, that our Church might be both

* Rev. ii.

safe and acceptable to our Blessed Lord the Head of it, they took all possible Care to keep it Pure. They consider'd the Nature of Opinions, and the dangerous Consequence of them, and not the Persuasion of the Authors and Abettors about them.

But *his Lordship* of *Bangor* on the contrary would have all allow'd to *profess what they believe*, and to *speak out what they think their Duty and of Importance*; and so there ought to be no Restraint upon the grossest Errors, nor upon Heresies, be they never so dangerous or damnable; for the Authors and Abettors of all of them pretend to be deeply persuaded both of the Truth and Importance of them. The Blasphemies of the *Muggletonians* are alledg'd from Conscience; and I knew some of them who seriously profess'd it, even when *Muggleton* himself appear'd to me as great a *Sot*, and as senseless a *Brute*, as ever I saw in human Shape. The blasphemous Contradictions which the *Quakers* give to the Gospel, are from a pretended *Light within them*. The *Socinians* believe it their *Duty* to mock the *Trinity*, the *Godhead* of *Jesus Christ*, his *Pre-existence* and *Incarnation*, and the *Satisfaction* of his Death, tho' these be distinguishing Points of *Christianity*, and the Foundation of our Hope for *Pardon* and *eternal Life*. The Author of the *Discourse of Free-thinking*, who had the Insolency to take the Start of his Lordship, and to anticipate his Thoughts; I say, he pretends that it is equally reasonable and important, to fetch the *Talapoins* of *Siam* hither to preach their

their *Sommonocodom*, as for us to send over *Preachers* of the Gospel to the *English Colonies* and *Plantations*, and by this means to endeavour the Conversion of the *Pagans* in those Parts to *Christianity*. It would seem, his Lordship is mightily in Love with the *State* of this *Nation* from *Forty One* to the *Restoration*, and either by *Inclination*, or *Secret Engagement*, is resolv'd to do his utmost to retrieve it; and then *Fifty Two* would not be enough, there will be needed *Two* or *Three Hundred* more *Churches* and *Halls* for the *Sects* that would be revived, and the *New ones* that would be started and set up. For, in those glorious Times, there were more *Sects* than *Counties* in the Kingdom, different Religions not only in every City, but almost in every Family. I have seen somewhere *Forty Eight* principal *Sects* reckon'd up, each of which had its *Subdivisions*; all of them in *Word* and *Tongue* opposing *Popery*, but all of them united in pulling down what has ever been thought the great *Bulwark* against it, that is, the *Church of England*. How much the real Interest of *Popery* was opposed then, may be gathered from what Cardinal *Barberini*, an old and experienc'd Politician, was heard to say at a publick Entertainment of *Cardinals*, viz. *That in those Days they had the greatest Harvest*; which he must have known, because these *Northern Kingdoms* belonged to his *Province*; and the Occasion of his saying so, was the Ignorance of the younger *Cardinals*, who were apprehensive of that *Toleration* which King *Charles II.* granted to the
Dissenters,

Dissenters, as very prejudicial to the Interest of *Rome*. The Face of *Crabs* and their Motions are always opposite; and very often the *Principles* and *Practices* of *Parties* have a Tendency, and *Effects* contrary to what is pretended, and has the Appearance to ignorant and inconsiderate Persons. Even so those many *deluded Sects*, though by Profession Enemies to the Church of *Rome*, yet were so many Supports of it; as for that End they really were the *Contrivance* of *Romish Politicians*, and what their Emissaries, chiefly the *Jesuites*, effectuated: For not finding Success in their Disputations, they devised this Method for rendring the *Reformation* odious, and defacing the Beauty of the Church of England, which they perceived had too great Influence upon the Lovers of Order, Decency, Antiquity, and a Conformity with the Primitive Church; and, without Doubt, the Example of the *Archbishop* of *Spalato* had been followed by many, if such Prejudices had not obstructed it; but, by this Means, both the *Natives* of the Church of *Rome* were retained, and Multitudes brought over from these Kingdoms.

What charming Descriptions of these Times his Lordship has met with, I cannot guess; but some who lived then, even Strangers, who cannot be suspected to be byass'd by any Party-Interest, I say, even They lamented the deplorable State of Religion in these Kingdoms, in those Days: Particularly *Maresius* makes this Reflexion, which I have observed elsewhere;
O the deplorable Condition of England, which
D *having*

having driven out its Kings, now constrains the King of Kings to be banished; and it seems, they have panted after a Liberty, even at the Expence of much Blood, only to obtain a Licence of Hearing, Writing, and Believing what they please. *

Before I leave this, I must take Notice of his Lordship's Inconsistency with himself, in denying to *Roman Catholics* that Liberty which he pleads for all others, when there is the same Reason for it, viz. *Conscience, and the Persuasion of Duty, and its being of the utmost Importance for them to own their Faith and Worship.* Will his Lordship say, that they should be excluded, because they adhere to a foreign Power? Then it can be answered, that all of them do not so. The *Gallican Church* never admitted the *Civil Jurisdiction* of the *Pope* over their Princes, and also did set Limits to his *Ecclesiastical Authority.* And all, whom we call *Papists* in *Britain* and *Ireland,* are not *Papalins.* It is well known that many of them were free to take the *Oath of Allegiance,* and to own the *King's Civil Supremacy.* In the Reign of *King Charles II.* some wrote in Defence of it, particularly one *Father Cary,* who was no Friend to the *Jesuites.* His Lordship has therefore some other secret Reason for excluding Ro-

* O deplorandam conditionem *Angliae,* quæ post Reges exactos, ipsi Christo Regi Regum mandat exilium, nec videtur majorem libertatem magno cruore redemptam anhelasse, quàm ut licentiam consequeretur & faceret quidlibet audiendi, quidlibet scribendi, quidlibet credendi. *Hydra Socinianismi,* Tom. II. Præfat.

man *Catholicks* from that Privilege which he pleads for all others.

Nay, what if I should say, that his Lordship's Reasons and Argument are as strong for *Free-thinkers* in the worst Sense, even *Atheists*, as for *Roman Catholicks*? I do not understand what Reply can be made, or how it can be denied; for they are persuaded it is of the utmost Importance for them to speak out their Thoughts, that the Notions and Belief of a God may be laid aside, which put Men under such Restraints, and which create such Uneasiness of Mind, when they happen to do what is made Offensive to God. I remember one said to me, that *Vaninus* deserved as much Honour as any Christian Martyr, because he died for the Love of a Truth, which was for the Interest of Mankind to have propagated. And I believe, without any Breach of Charity, that the Author of the *Discourse of Free-thinking* is of the same Mind.

It was fit, yea necessary to display thus largely the Scope of the *Sermon*, and to shew the Nature and Consequence of that which his Lordship so zealously aims at, otherwise none can well judge of it. I shall compensate the Length of this, by studying to be more brief in the other Particulars which give Offence.

Secondly, As the general Scope of the *Sermon* has a disagreeable Aspect, so he has alledged nothing in Favour of it, which is not equally disgustful. As, first, his *Notion* of the Church, which indeed is suitable to the Scope

of the Sermon, but contradictory to the received Notions of the Church, and, which is worst, destructive of the Church, and obstructive of the Great End for planting a Church. Christ intended that his Church should be as *a City upon a Hill*, so conspicuous, that all might be allured to come into it, that they might be saved. But, according to his Lordship, the Church is so spiritual, that it ought not to be visible, by Creeds and Confessions, Canons and Injunctions, Order and Unity; for, though without these the Church can neither be seen nor known, nor Religion propagated, nor the Way of Salvation understood; yet all these, in his Lordship's Opinion, are contrary to the Nature of the Church, and inconsistent with Christ's Authority, because they suppose and imply a Power of interpreting his Laws, and of requiring and determining other Things than He has done. And his Lordship thinks, that they who make *these* necessary, are misled by a *false Image* of the Church, which resembles it to *other visible Societies*, and to *other visible Kingdoms of this World*, and believing that what is agreeable or necessary for them, is also proper for the Church. Now, this odd and wild Notion of the Church is drawn from the mistaken Sound of his Text, the Scope and Occasion of which his Lordship takes no Notice of, tho' they be the true Key for the right understanding it. See *Answer to Query VI.* I shall only add to what is said there, that the Word *Not*, in his Text, on which so much

much Stress is laid, is not always an absolute Negative, but is to be understood comparatively as meaning *rather, or not so much*; as when Christ saith out of the Prophet *Hosea*, *I will have Mercy and not Sacrifice. I am not come to call the Righteous, but Sinners to Repentance*, Matt. ix. 13. Again, *Whosoever receiveth me, receiveth not me, but Him that sent me*, Mar. ix. 37. How his Lordship came to forget so common an Observation, I know not; but if he had remembered it, he might have thought the Meaning of his Text to be, that Christ's Kingdom was not so much of this World, nor so altogether like the Kingdoms of this World, as to require him or his Servants to fight; and then he would have drawn other Conclusions, and seen but little Ground for these he did draw.

It would seem, upon Reflexion, his Lordship finds his Notion of the Church, as commonly understood, will not bear, neither can be defended; therefore he says, what he deliver'd in the Sermon, was meant of *the Universal, Invisible Church*. * *It is a Description not of a Church in the Modern Way of Speaking, but of the Church, the Invisible Church of Christ.*

This Turn of Thought very much surpriz'd me, because it gives a Meaning, which neither the most understanding, nor the most charitable Hearers and Readers of the Sermon had the least Suspicion of; nor was there any

* *Answer to the Represent. Chap. I. Sect. XII. p. 70.*

thing to suggest it ; for if *this* was his Lordship's *Meaning*, it was altogether impertinent to the Purpose. He proposed to shew the Absurdity of the Common Methods of Church-Government, and of the Outward Administrations in the several Visible and Particular Churches, their Inconsistency with the Nature of Christ's Kingdom, which was *not of this World*, and not to be supported by the Means and Methods of other Kingdoms of this World ; how then could any think, that his Lordship was all the while talking of Christ's *Invisible Elect*, and of the *Invisible Conduct* used with them ? There was as much Reason to believe, that he was speaking of the *Church Triumphant*. In my Judgment, 'twould have been more reputable to have own'd a Mistake, or confess'd an Inadvertency ; for if this Meaning be allow'd, it is past my Skill to free the Sermon from Equivocation, and a Design to ensnare People by dubious Expressions. But I leave both the *Notion and Meaning* of his Lordship in this Matter to the *Reverend Members* of the *Committee*, whose Business it is to take Notice of what is reply'd to them, and who are more capable to give Satisfaction to them who desire it.

2dly, As his Lordship has given a Notion of the Church, which excludes *Visible Unity of Profession*, so it divests the Church of *all Authority*, either of *Interpreting*, or *Correcting*, and *Judging* ; that is, none should presume either to give the true Sense of Christian Doctrine,

or

or to reprove and censure what may seem contradictory to it. They of weaker Judgments, who cannot see as his Lordship doth, believe this contrary to many *Apostolical Injunctions*, particularly that to *Titus*, which was ever thought to affect his Successors: *These Things speak and exhort, and rebuke with all Authority.* * But his Lordship useth the Words *Absolute* and *Infallible*, which some are so uncharitable as to think *evasive Words*, only used for Shelter, till the Time of speaking out more freely; for it has been the common Opinion, that he intended to throw out the Thing itself, who decry'd the Abuse of it, without any Intimation or Insinuation of the right, or necessary Use of it. There was as much Reason for pressing a Submission to the reasonable and moderate Authority of the Church here, as to exclaim against the *absolute Authority* of the Church of Rome. Wherefore, seeing no Difference was made, no Limitations set; seeing one Authority is ridicul'd, and no Authority is commended, or once mention'd as necessary or useful; every one apprehended, that his Lordship, under the Notion and Terms of *absolute Authority*, intended to run down *all Authority* absolutely. Suppose one should mount a Stool or Bench in *Westminster-Hall*, or in any other Place of Concourse of People, and should entertain them with such an *Harangue* as this. The

* *Tit. ii. 15.*

Great Mogul and the *Grand Seignior* have usurped an absolute Authority over their Subjects, which makes them perfect Slaves, and deprives them of their Natural Right and Freedom. But as this is most unreasonable, so here the King has no absolute Power, he is obliged to rule by Law, which every one has a Freedom to read and consult for himself. The Judges, in whose Hands the Laws are, have no *Infallibility*; either thro' Ignorance or Corruption they may put a false Gloss upon the Law, and give out wrong Decisions to the Prejudice of private Mens Rights. Therefore, all should judge for themselves; that is, consider how they are used, and so beware of the Encroachments of absolute Power and Authority. Now the Truth of all this may be pleaded, as well as the Tenor of his Lordship's Sermon; and yet every one would conclude the *Declaimer* a seditious Fellow, embark'd in a Design of Pulling down the Government, and of Levelling the Nation once more.

3dly, As his Lordship has put himself under a strong Suspicion of intending the Subversion of all Ecclesiastical Authority, so he expressly denies to the *Civil Magistrate* any Authority in the Church, or relating to Religion, or religious Matters. If this be admitted, it will answer the Scope of his Sermon, which is to give Liberty to every one both to refuse and to profess what they please; for if the Magistrate do not interpose, all
will

will take this Liberty, which will produce a *Babel* and Confusion with respect to Religion. This is an important Point, in which all the *Civil Constitutions* of the World are concern'd; for if the Bishop's Doctrine be true, all are to be complain'd of; and if it obtain, all will suffer a Concussion, and must be changed. His Lordship's Opinion in this Matter, has not the Approbation of the *Ancient Fathers*, nor of the *Main Body of Protestants*. Besides, the *Pope* and his *Partisans*, who have been often learnedly refuted by our Divines, and the *Scots Presbyterians*, there are not any considerable Party which deny the Civil Powers a Right to meddle with the Affairs of Religion. What his Lordship says, contradicts our *Articles* and *Canons*, and does interfere with our *Laws* and *Constitution*, as I have observed *Query VIII*. One ought to very sure before he venture upon an Opposition to the common Sense, Reason, and Practice of Mankind : But if his Lordship cannot give better Reasons than any yet offer'd, he cannot be justified in this. His Lordship's Opinion was necessary to support the Scope of his Sermon; for if the one be deny'd, the other must be dropp'd. His Lordship hath said, that he has advanc'd nothing but what *he did find in the New Testament*; there was good Reason for excepting and neglecting the *Old*. But where, and in what Place did he find this? It would have been more excusable if his Lordship had said, that not finding in the *New Testament* the Church and Religion

recommended to the *Civil Magistrate's* Care, he therefore concluded that he ought not, and should not intermeddle with it. But does not the *New Testament* confirm the *Old*? Is it not recommended to our Reading? Is it not said, *Whatsoever was written afore-time, was written for our Learning?* Did not S. Paul mean *these Scriptures* of the *Old Testament*, which he recommended to Timothy, as profitable for *Doctrine, for Reproof, for Correction, for Instruction in Righteousness*? If therefore a Christian Magistrate had applied himself to Timothy, and ask'd what was becoming him to do, who can doubt but that Timothy would have proposed the Example of *David, Solomon, Hezekiah*, and the other *Kings of Judah*? It can be made appear by Reason, from Scripture, by the End and Institution of Government, by what is both necessary and conducive to the Publick Good, by the current Sentiments of Christian Divines, and by the Judgment of the wisest Politicians, both Christian and Heathen; I say, it can be made appear by these, that as *Religion* is in itself the best and most important Thing, so that it ought to be the *Civil Magistrate's* chief Care; nor is there any Objection very difficult to answer. But this requires a Discourse by itself.

4thly, His Lordship's Account of *Temporal Sanctions* is not a little shocking. For first, He represents them as interfering with the *Spiritual Sanctions* of Christ, and as inferring
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an Alteration of the Nature of his Kingdom. But how can this follow, seeing the one is not intended either to annull, or to supersede the other. Are two different Reasons for one Thing, two Motives for one Action inconsistent? Must he be supposed to deny the one, who admits the other? Christ's *Spiritual Sanctions* relating to the other Life are distant Motives, *Temporal Sanctions* are present Encouragements, both compatible, and both proper to be used; because Mens Senses are affected with what is present, as by Reason they are obliged to consider what is future. Again, his Lordship alledgeth against the Use of Temporal Rewards and Punishments, that they only serve to make Hypocrites in Religion. And there is no Doubt, but that they cause many outward Compliances, where an inward deep Persuasion is wanting: But should they therefore never be used? Because some pervert a good Thing, must it be laid aside? If his Lordship condemns Temporal Sanctions, and the Interposition of Outward Rewards and Punishments, he not only arraigns the Wisdom of Men, but does impeach the Wisdom of G O D Himself, who, from the Creation of the World, down to this Day, has used this Method to oblige Men to obey Him, and to comply with His Laws, though at the same time He requires *Truth* and *Integrity in the inward Parts*, and a looking to the other Life. And as G O D has taken this Method himself, so he has approved it in o-

thers, particularly in those who are invested with Power and Authority.

Tho' Christ's *Kingdom be not of this World*, yet as it is begun and planted here, so it is to be kept up by such Ways and Means, as are suitable to the present OEconomy of the World, and to the Nature of Man in this present State. Temporal Sanctions are not intended to tye down Mens Thoughts to the present Life, or to divert the Contemplation of what is Eternal; but for obliging to the Consideration of Duty, for making one sensible of the Importance of it, and for preventing the going astray, and running into such Habits and Practices, as would take away the Sense of Duty, or beget an Aversion to it. How many wild, untowardly Youths have been obliged by the Rod to learn what was for their Interest, and what they have highly valued and delighted in, when they had a Taste and Experience of it? There is the same Reason for treating after this manner, those who are come to Years; for they can only know the Truth, and understand the Importance of it, and be sensible of the Excellency of true Religion by frequent Contemplation and Practice; and therefore the alluring them to these, by the Motive of outward Rewards and Punishments, cannot be condemned as an unsuitable or unreasonable Violence, especially being warranted by a Precept of our Lord himself, and the Practice of the Apostles, as I have observed in the *Answer to Query VIII.*

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His Lordship is as much against *Negative Discouragements*, as other Rewards and Punishments; and does assert positively, that none ought to suffer in their *Common Rights*, for the Sake of any *meer* Difference in Religion: But what does his Lordship mean by *Common Right*? Is it what a Man is capable of? then some think they have a common and natural Right to the Crown; but in hereditary Kingdoms none can pretend to this, but by Proximity of Blood, in the Family on which it is settled. No Man is born absolutely free, neither has an equal natural Right to every Thing. All are born in a State of Subjection, and have no *Natural Right* by Birth but what is *Civil*, that is, agreeable to the *Laws and Constitution* of the Country. If one break out from the *Constitution*, and will not submit to the *Laws*, he has no Right, nor just Claim; for private Interest must be over-rul'd by the *Publick Good*, which is supposed to be deliberately consulted by the Contrivance of the *Constitution*, and framing of the *Laws*. And if *Religion* be incorporated into the *Constitution*, there is as good Reason for regarding it in the conferring of Civil Favours and Preferments, as any other Qualification. If it be of Importance, as the Wifest have ever judged, to preserve the *Constitution*, and not to make it Uncertain by continual Chopping and Changing, which doth only encourage insolent, turbulent and factious Spirits; then, why should not a *Religious Constitution*, or the *Religious Part* of

of a *National Constitution* be taken Care of? It is no Violence to the Conscience of any *Dissenter*, unless they have an *erring Conscience*, which makes them believe Preferments and Places of Trust and Profit are necessary to Salvation. These *Negative Discouragements*, which his Lordship, in Favour to *Dissenters*, exclaims against, are the present humane outward Security of the Church, which tho' not of that Value, nor so much to be trusted, as the Divine Protection, yet it would be very imprudent to set so light by it, as to throw it up, especially to them who have all Inclination to do what they did before, even their utmost to oppress and suppress the Church. None, of honest Intentions, will complain of Bolts and Locks to the Doors of a House which he has no Right to. And whatever Reason may be pleaded for a *Toleration* to some, who are not of the Religion incorporated into the Publick Constitution, yet no good Reason can be offer'd, why the true Friends of the *United Constitution* should be levell'd down to others, and have no Preference nor distinguishing Mark of Favour. And they who would have all Sects and Parties upon an equal Footing, must believe all Persuasions indifferent, Truth of no more Moment than Error, and the Church of *England*, its Doctrine and Worship, of no more Value than a *Quaker Meeting-house*.

5thly, The specious and flourishing Arguments, which his Lordship of *Bangor* useth against

against *Unity of Profession*, and Reliance upon
Authority, run upon a false and dangerous
Supposition, which I do not find taken Notice
 of. It is *this*, that Christ has left us in the
 dark, without any certain Means of coming
 to the Knowledge of the Truth; and that
 the Scripture, which is the pretended Rule,
 is so obscure, unintelligible, and dubious, that
 no clear and true Sense can be fix'd. Where-
 fore, either Christ must interpose to convey
visible Infallibility, or every one is at liberty
 to believe and profess what he pleaseth :
 The first is not alledged, and consequently the
 other must be allowed. This *Supposition* is a
Device of the Partisans of the *Church of Rome*
 in Derogation of the Scripture, so much ob-
 jected to them, and so often pleaded in De-
 fence of the *Reformation*. First, They endea-
 voured to subject the Authority of Scripture
 to the Church, then to set up *uncertain Tra-*
ditions as equal to it; both which failing of
 Success, they at last devised to represent the
 Scripture as useless, because perplex'd and un-
 clear; or as a Rule of Wax or Lead, which
 is no certain Standard. This was invented for
 shewing the Necessity of a living, visible, in-
 fallible Judge, which the Pope pretends to be;
 and with this *Romish Heifer*, the *Lord Bishop*
 of *Bangor* plows for *Libertinism*, which is as
Antichristian as any Thing in the *Church of*
Rome. This *Supposition* is contrary to the Re-
 ceived *Doctrine* of *Protestants*, and of the *Pri-*
mitive Church, according to which, the *Scripture*

pture is a perfect and clear Rule both to Faith and Manners; nor in these Things which are necessary to Salvation, is the Sense of Scripture, either impossible, or with great Difficulty to be found out. By serious Attention and Prayer, by Skill in Languages, by consulting various Translations, especially the first and most ancient, by comparing Scripture with Scripture, and adverting to the constant Received Doctrine, not of one or other Church, but of the Catholick Church every where dispersed; by these Means every one who desireth it, may have all reasonable Assurance of the true Sense of Scripture. Indeed, every one is not capable of all this Method, nor of using all these Means; the most part are obliged to take Help; but common Sense, and due Consideration can discern, whether they who are trusted deal fairly and honestly. 'Tis true also, there are no Helps but Humane, and they are in themselves fallible, which his Lordship does often put us in mind of; but it is well known, that fallible Men can bring infallible Demonstrations for stopping the Mouths of Gain-sayers, or rendring them inexcusable. There are undoubted Demonstrations in Religion, as well as Mathematicks and other Sciences, and when such Demonstrations are offer'd, they who will not receive them ought in all justice to be branded with Obstinacy, Contentiousness, and Self-conceitedness. Infallibility is not conveyed, because not necessary for the Truth may be certainly known with-

out it. Christ, in his Wisdom, doth not hinder, but doth permit both *Scandals* and *Heresies*; because, as the Apostle saith, *they are necessary for manifesting the * approved*. But yet, as he promised, he is ever with his Church, and by his Spirit ready to guide the Sincere into both *Truth* and *Righteousness*; and also, for this Cause, ever since he withdrew his *visible Presence*, he has *interposed by visible Witnesses*; and when through a just Judgment, Ignorance and Error obtained, he has often again given a Check to them, and revived the Truth, as at the † *Reformation*. So that the *Old Sect of Seekers* are without Excuse; neither is there any Solidity in his Lordship's Argument about Christ's *never interposing himself to convey Infallibility*: For, as I have said, || *Truth proves itself, when duly and seriously considered; and so every Thing which awakens to the Consideration of it, is an Interposition in its behalf*. Every one, as becometh Men, should use his Reason in the Choice of his Religion and Church; and if the Church where he lives offers Proofs of a *Continuance in the Apostles Doctrine and Fellowship*, by Discipline and Institutions, neither requires any Thing contrary to These; I say, that Church which offers such Proofs, which after serious Exa-

* 1 Cor. xi. 19.

† See Query VII.

|| *Ibid.*

mination cannot be gain-said, every one ought to join and make Profession of, otherwise he incurs the Guilt of a Schismatick and Heretick; for nothing but unlawful Terms can justify a Separation; consequently, there can be no lawful Separation from the *Church of England*; and it is very unreasonable to harden them who make such Separation ignorantly, by cajoling and complimenting those who do it out of worldly Interest, Humour, and Contentiousness.

6thly, There is just Complaint against his Lordship, for the Frame of his Discourse and Manner of Arguing, which is not fair, but like a cunning, designing Man, who intends to entrap and beget Prejudices unawares. This has been shewed in the *four Instances* introductory to the main Part of the *Sermon*. He so exposeth Tyranny and despotick Authority, as to render reasonable and just Authority equally odious; he puts no Distinction betwixt Persecution, and securing the Rights and Privileges of the Church from insolent Invaders and Intruders; betwixt forcing a Persuasion of every Thing proposed, and a just censuring Errors, and false Doctrine. The Tenour of the Sermon is general, without the Mention of any particular Church: But in the *Defence* it is alledg'd, that the *Church of Rome* was in View, and that the *Invective* was against it, whereas both Hearers and Readers believed the Sermon to be a Declamation against
this

this Church, because the Church of *Rome* was not named, neither at this Time does there seem any Danger of Popery, as none of that Honourable *Audience* were under a Suspicion of it. *Preachers* do not use to compose their Discourses for distant, remote Countries; 'twas therefore reasonably concluded, that the Errors complain'd of, were Errors at *Home*, and that the Church arraign'd was the Church of *England*, as guilty of the like gross *Enormities* with the Church of *Rome*, which touched the very *Vitals* of all that is good, and therefore ought in Duty to be resisted with a more open and undisguized Zeal. How far his Lordship's Authority goes, or how much his Word will be taken, I shall not enquire; nor yet what Prejudices he himself has against the Church of *England*, or would beget in others: But this I can be bold to say, that they who offer to draw a Parallel betwixt the Church of *Rome* and Church of *England*, are without Honesty or Judgment, as they who believe it are weak, heedless, and without Understanding. Nothing can be more justly and reasonably opposite than these Two: For, 1. The Church of *Rome* claims an universal Jurisdiction over the *Catholick Church*, whereas the Church of *England* pretends to no Authority over other Churches, but only wisheth their Welfare, and greater Conformity to the pure *Primitive Church*. 2. The one assumeth and exerciseth an absolute Power and Authority over its Members; but the other useth no Au-

thority, but what is proper to all Societies for maintaining their Peace, Order and Unity, and what is necessary to every Church for the Preservation of the Purity of Doctrine and Worship. 3. The *Church of Rome* would have all pass upon her Word ; but the *Church of England* giveth clear *Scripture*, and venerable true Antiquity for her Doctrine and Injunctions. 4. It is a Maxim in the *Church of Rome*, that *Ignorance is the Mother of Devotion*, therefore all her Service is in an *unknown Tongue*, contrary to Apostolical Precept ; and the Laity are not allow'd the Use of Scripture, that they may be kept ignorant. But the *Church of England* would have all that belong to Her, both see and understand perfectly, and therefore performs all her Worship in the common Language of the Country, and puts the Bible into Peoples Hands, with necessary and useful Helps for understanding it. 5. The *Church of Rome* both adds to the Terms of Salvation, and also requires some things expressly forbidden in Scripture ; whereas the *Church of England* proposeth no other Conditions of eternal Life, than what the Word of GOD calls for, neither requireth any other Observation than what is agreeable to Scripture, and warranted by it, either by express Declaration, or clear and evident Deduction. 6. The *Church of Rome* condemns as *heretical*, Doctrines which have the Approbation of Scripture, and the Primitive Church ; but the *Church of England* con-

demns

demns only what is contrary to Scripture, and what tends to subvert the *fundamental* and distinguishing Points of Christianity, as the *Socinian* and other *Tenets*, which stand condemned by lawful *General Councils*. 7. The *Church of Rome* extorts a Confession, and by Violence forceth a Compliance with her; but in the *Church of England* there is no other Compulsion than that of sound Reasoning and fair Argument; She only asketh an honest Declaration from them who would be of her Communion, and profess it; for preventing Enemies, and Persons of pernicious and dangerous Principles creeping in, which would turn to her Shame and Ruin; She disturbs none who live peaceably, neither censures any but such as are justly censurable for gross Errors, and scandalous Practices. Finally, in the *Church of Rome* there is great need of a Reformation; but no solid Reason has been, neither can be offer'd for any Change of our Doctrine, Worship, or Form of Government; all Alterations would spoil it. To give my Judgment freely, there only wants a little more Strictness of Discipline, and a hearty Compliance of all its Members with its Doctrine and Rules, to render it as glorious a Church as ever was upon Earth, a beautiful and well-beloved Spouse of Christ. By these and other Instances which may be given, it doth appear that whosoever represents the *Church of Rome* and the *Church of England* to be much alike, or *This* to be little better than *That*, is grossly

grossly mistaken, or has ill Intentions. The several Leaders of *Dissenters* do often buzze into their Peoples Ears, our *Popery* and Conformity to the *Church of Rome*, for which they have been unanswerably charged with Ignorance and Prevarication ; but the *Sermon* of the Lord Bishop of *Bangor* puts a new Apology into their Mouth.

These, and some other Things which have been formerly taken Notice of, are the Grounds of Offence at this *Sermon*, which however just, it seems his Lordship is resolv'd to defend obstinately. And it is a known Maxim in War, and an old Practice too, when Victory is resolv'd on, to have a Recourse to Stratagems, and the Arts of Dissimulation and Prevarication, that the Enemy may be puzzled and drawn into Streights and Difficulties.



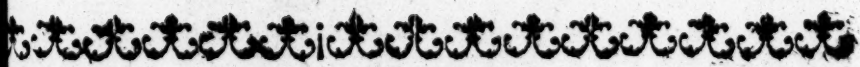
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